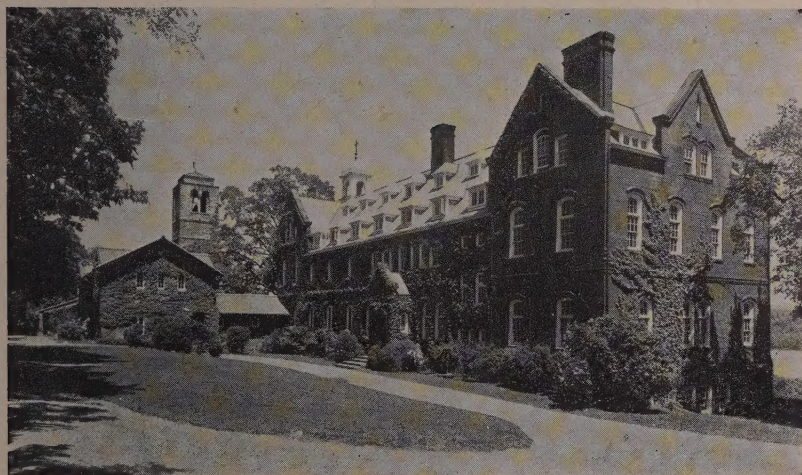


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"Tubby"

BY NOEL A. GILLESPIE

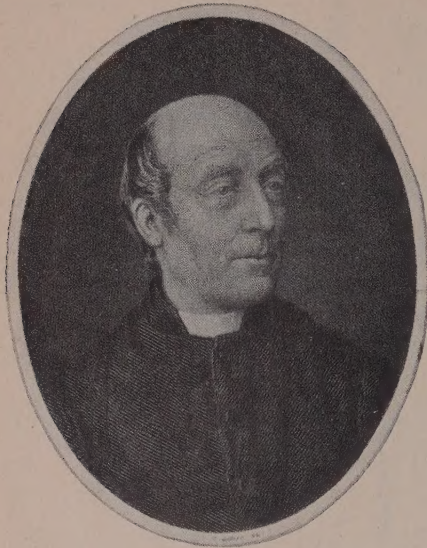
On December, 1915, the Rev. Philip Thomas Byard Clayton joined the Sixth Division of the British Expeditionary Force as Chaplain to the Buffs and Bedford regiments. Though born in Queensland, he had grown up in St. Paul's School and Peter College, Oxford, and had served his curacy at St. Mary's, Portsea.

Stationed at Poperinghe, nine miles beyond the insalubrious city of Ypres, it was evident to him that the urgent need of his few parishioners was some place in which the war could temporarily be forgotten. The Salvation Army has long pointed out that it is easy to preach the gospel to folk whose stomachs are empty, and wise Army Chaplains know that, as Ernest Raymond said, their function is to be "a priest to the tiny few, and a pal to the big majority."

A house, not too hopelessly damaged, was soon found, repaired and furnished, and 'Tubby' (as Padre Clayton is invariably called by his countless friends for anatomical reasons!) became its innkeeper for the first part of four years. The large attic be-

came its chapel, beautifully furnished both by the generosity of well-wishers at home and by the ingenuity of men who often gave their skilled labors of improvisation in memory of buddies who had gone before. To draw a picture of 'The Old House' would prematurely exhaust the space allotted to this sketch. Those interested should read its Chaplain's own description in *Tales of Talbot House*. For thus the house was named in memory of the brilliant Gilbert, youngest son of Edward + Winton and younger brother of Neville Talbot, later to be bishop of Pretoria. The initials T. H. soon, in signallers' jargon, became "Toc H", and this same name now identifies the brotherhood which has sprung from these roots.

"Tubby" has been aptly compared to Chesterton's famous character "Father Brown", and the similarity in appearance cannot be denied. Certain traits of character, however, have enabled him to do the work he has. All his "geese appear to be swans" and he recommends this approach to strangers in a moving charge to his



FATHER LOWDER
(of St. Peter's, London Docks)

fellow-chaplains of Toc H when he advises them to "win men by trusting them." In one of his books he says "the Gospel must again go forward in earnest conversation everywhere" and all who know him have seen how literally he practises this. Extremely widely read, he is a master of English prose, a fact to which his writings bear ample witness. His keen sense of humor may find outlet either verbally or practically: whichever it is it leaves the participants weak with mirth. And in his sixth decade of life he preserves that impish quality which is irresistible to young and old alike. One property is rare indeed: the ability to turn in a flash from the ridiculous to the sublime with a sincerity and a conviction which are obvious to all.

This patent sincerity is what wins people. Whether he be addressing a learned audience on matters historical (for he is a keen and a skilled antiquarian), discussing improvements on Tower Hill with his associates, preparing a class of boys or young men for Confirmation, or afterwards organizing some innocent but energetic form of horseplay among his pupils, his whole being is concentrated on the job in hand at the time. Porters and presidents of large

corporations have equally found him irresistible and have valued equally his "splendid, old man, well done" which is the reward for complying with requests made in a good cause. These he makes brazen and few can resist them however preposterous they may seem. This sense of reality and sincerity is at its highest and best when he performs his duties as a Priest, and many will agree that Tubby has been to us a true mirror of his Master.

Such being the Innkeeper of Tall House it is scarcely surprising that he should have had a remarkable career. Limitations of space, as well as the nature of this journal, make it expedient that this sketch be concentrated on the spiritual aspect of Toc H. Whatever its ancillary functions the life and inspiration of "The Old House" centered in "The Upper Room" which was its Chapel. Though sacred memories cling to every piece of furniture, that most revered of all is the Carpenter's Bench. When Tubby first took possession of the house he could find no piece of furniture which could serve as an altar. In touring the garden he found, at the back of a woodshed, the top slab of a carpenter's bench, haggled with cuts from saw and chisel, and still showing the original site of a vise. Nothing could be more characteristic of him than his immediate acceptance of the mystical appositeness of using this bench as the Altar of the Divine Carpenter. A frame to support it was soon contributed by the Royal Engineers. In four years of war some fifty thousand men "drew near and took the Holy Sacrament to their comfort"—many for the first time, and more than once, one might suspect for the first.

Of recent years a new phrase has crept into our vocabulary: "foxhole religion." Too often it is casually used in derision which is only justified when it denotes an effort to curry favor at the last moment with a justly-offended God. Such cases are, however, rarer than the true conversion which is often the fruit of meditation on the problem of what Tubby once called 'fortuitous preservation.' The few who survive a sanguinary action are naturally pro-

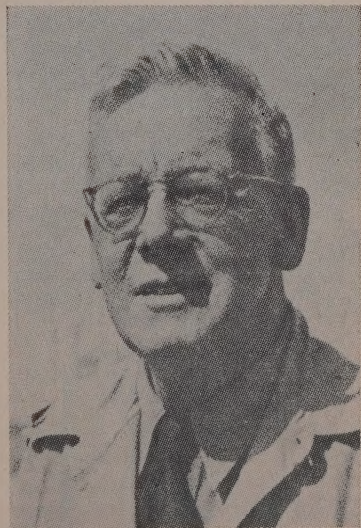
to speculate why they should have been left while so many were taken. In both years many men pondering this problem have been forced to the conclusion that they arrived because God had work for them to do. The experience of Poperinghe bears out this thesis, since no less than five hundred men, in the course of the war, expressed their conviction of a Vocation to Holy Orders. By November, 1918, two hundred of them could be traced. The Anglican Church accepted the responsibility for their training, and for the next two years Tubby was fully occupied in organizing and running what then became known as the "Knutsford Ordination Test School."

For some months in 1920 Tubby formed part of the editorial staff of "The Challenge." During this time he lived in an apartment in Lion Square, with his former batman Arthur Pettifer, who had been his constant companion since 1915. Every evening a piece of string was lowered from a window so that the luggage-label attached to it dangled three feet from the sidewalk. On the label was written: "Rev. P. B. Clayton, Rector of Talbot House, Poperinghe." Passers-by who had known the Old House, on reading this, would pull on the string whose upper extremity was attached to a bell. Thus warned, Tubby or Pettifer would hasten to renew acquaintance with an old friend.

One evening some ten "old sweats" were exchanging martial reminiscences and discussing what the fellowship of the Old House had meant in their lives. All agreed that the spirit of purpose and consecration which they had found there should be handed on to the younger generation. And thus Toc H was re-born. The several books concerned with Toc H already in print attest to the impossibility of doing justice here to so large a subject. Tubby became Founder Padre, and his own definition of Toc H is the only adequate one I know: "a family in which life at its strongest is running errands for religion at its best." It is the Christian Brotherhood of young men, pledged "to think fairly, to love widely, to witness humbly, and to build bravely;" and a condition of membership is a willing-

ness to devote one evening a week to some piece of voluntary social service. By 1922 Toc H was granted a Royal Charter, and by 1925 it had spread all through the British Commonwealth and a few branches had taken root in the United States. In large cities Hostels known as "Marks" were staffed by a resident team of young members, and were the centre of life of a branch.

Most American visitors to London seek out the very old Church of All Hallows, Barking-by-the-Tower; for it was here that William Penn was baptized and John Quincy Adams was married. In the summer of 1922 the living of All Hallows was vacant and the church was locked up. Like many churches in the City of London the parishioners of All Hallows had become progressively fewer as the City became less and less residential, to consist more and more of offices. The living of All Hallows is in the gift of the Archbishop of Canterbury: Dr. Randall Davidson at that time. It happened that the Archbishop passed by All Hallows on his way to dedicate the huge building which now houses the Port of London Authority—at that time newly-built. He was distressed to find the old church dirty,



"TUBBY"

locked, and disused. Though taken ill the next day he continued to meditate the problem of the living of All Hallows. A few days later he sent for the young Chaplain whose work in Poperinghe and subsequently at Knutsford he had good cause to remember.

The Archbishop, with his characteristic foresight, showed Tubby his vision of what All Hallows has actually become as the Guild Church of Toc H. In December, 1922, at the time of the first great Birthday Festival of Toc H, Philip Clayton was inducted as Vicar of All Hallows. Soon George Moore, a foundation member of the Scout Movement, who had found his Vocation in the Ypres salient, joined the staff as Curate. He not only ran, for fifteen years, the parish Troop in a manner which caused it to be one of the outstanding Scout Troops of England, but he also trained innumerable young men to understand the deepest spiritual responsibilities of a scoutmaster. Soon neighbouring houses and apartments were acquired to house the increasing staff—both clerical and lay.

Tubby recently pointed out that the orator of Hyde Park is merely a pale counterfeit of his counterpart on Tower Hill, whence most great movements in British history have sprung. In 1922 there was not a single platform which voiced the Christian faith on Tower Hill. All Hallows soon contributed one, and has faithfully maintained it. Toc H. soon adopted the tradition whereby its London members kept two spiritual trysts in the year: the great corporate Communion on Ascension Day and All Hallowmass—the patronal festival. On these days the City of London was startled to see, on the morning of a working day, the great procession round Tower Hill of some thousand or more men,

headed by Clergy and Servers, with which the Mass concluded.

All Hallows was quick to serve the need of body as well as soul. In those early days the Vicar soon realised that whereas business magnates lunched in restaurants, the underlings brought their meal with them and had, for lack of space, to eat it where they might. A 'lunch club' was promptly founded, and for the first few months, until more suitable quarters could be found, members ate their food in the Church itself. On the East, Tower Hill touches the slum of Stepney and Wapping, and soon schemes for local improvement were undertaken. These owed their success to the cordial relations which had been established between the Vicar and neighbouring houses of business. It was largely thanks to Lord Walsingham that a bathing-beach for children was established on the shore of the Thames in front of the Tower. Another enterprise of far-reaching consequence was the establishment of chaplaincies to merchant fleets whereby, in war and peace, the clergy have gone to sea to minister to seafaring men.

In December, 1940, the old church which had survived the Great Fire of 1666 was one of the many casualties of modern aerial warfare: first struck by high explosives, a few nights later burnt out by incendiaries. Physical limitations, however, have not altered the spirit of Poperinghe of Toc H, or of all Hallows. Though there is no roof but the sky, the faithful still worship there where Laud's altar used to stand. If the weather is typically British, umbrellas or raincoats are used!

The Vicar says that All Hallows will rise again. This is true only of her concrete substance, for her spirit has never bowed and will but be enhanced when the fabric is rebuilt. In four centuries she has given much to these United States, both in material power and in loving intercession. Let us in turn turn the latter with interest to our British kinsfolk in the spirit. Meantime, of both church and Vicar let it be said, in the wise words of Charles Reade: "Thus much is certain: God chooseth well His flesh and instruments; and with imperfect hands doeth His perfect work."



The Calendar of Christ

BY CARROLL E. SIMCOX

Second Sunday After Trinity

THE EPISTLE

I St. John 3:13-24.

AS with last Sunday's Epistle, Easton and Robbins make a very sensible suggestion as to homiletical emphasis. Since this Epistle corresponds substantially to that for *Trinity I* the preacher—if he preached the Epistle the previous Sunday—must find something distinct here for treatment, and this may be found in verses 14-18 and 23-24. The theme is the danger of scrupulosity in the spiritual life; or one may put it positively rather than negatively in William James' famous phrase, "healthy-mindedness."

The core of such a sermon will be the fact that if a man is living in holy love he need not worry about the state of his soul. There is an *assurance* in sincere religion which banishes all sickening doubts; though this is *not* the assurance of the prig who prides himself upon his benefactions to God and his fellows.

As good background reading for this sermon one might read James' chapter on "The Religion of Healthy-Mindedness" in *The Varieties of Religious Experience*. But remember that James was a psychologist, not a theologian. In a word: take your theology from St. John and your psychology (if you wish) from William James.

The basis of true Christian healthy-mindedness is implicit in St. John's words: "If our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God." And also the earlier verse: "We know that we have passed from death unto life, because we love the brethren." Love casts out fear, which is scrupulosity. But it does not lead to spiritual complacency, to taking one's salvation for granted.

A suitable sermon scheme might proceed as follows:

(1) Many people are afraid of the devotional side of religion: prayer, meditation, worship, sacraments, etc., because they fear that such exercises of the soul make one "morbid." Yet they may deeply hunger for those things which only devotion can satisfy. They need assurance therefore that their fear is groundless, *so long as* they love God and they know God's love for them—and never forget it, and strive ever to live by it. Devotion which is essentially loveless and essentially concerned with getting rather than giving certainly does make one morbid and brain-sickly.

All of our "devotional exercises" should be expressions of our love. That is the first principle. Devotion is never to be made an end in itself. Its purpose is to put us more completely and unreservedly in the hands of God. God Himself is our "dear Desire" in true devotion: not the things which God has to give us. Devotion is simply loving God for His own sake. But as we experience devotion it inevitably follows that we grow in love for God—and for our fellows.

(2) Our hearts will most surely "condemn" us *unless* we keep God before us at all times; for we must remember that there is only one thing big enough to cope with our ghastly wickedness, and that is the Everlasting Mercy. In this connection you may well stress the point that the great saints are the great penitents. They know, far more poignantly than do the worldlings, the depth and darkness of their own sin; but they know too, as the cardinal fact of their lives, the "love so amazing, so divine." With all due respect to the many good Christians who say that they feel no need for sacramental confession it is hard for me, at least, to understand how, without the experience of confession and absolution, the ordinary Christian can keep his hold upon the two mighty facts of his own desperate wickedness and of God's wondrous power and



gracious will to forgive. When confession is rightly understood—*i.e.*, when the significance of absolution is the dominant thing in the penitent's mind—it is an invaluable help to “healthy-mindedness.”

(3) The secret of all “healthy-mindedness” is that of getting a person “out of himself.” (This is the theme of Dr. Henry C. Link's best-seller of a few seasons back: *The Return to Religion*.) The underlying cause of every neurosis is some form or another of excessive preoccupation with self: in other words, self-love. To avoid or overcome this disease one must love someone else. But above all one must love God, since He alone among all possible objects of our love is the perfectly Lovable—and the All-Loving Himself. Stress the beauty of His holiness as this is seen in our Lord and His love for us that poured itself out unto death.

As we live in the consciousness of this divine love for us, and live *by* it, our “fightings without and fears within” vanish and there remains a great peace.

THE GOSPEL

Luke 14:16-24.

This parable is simple, not too exotic in its parabolic details to the modern mind,

and clear as to its central point and purpose.

There are three things to emphasize and develop:

1. God's Kingdom may be likened to a rich and hilarious banquet of choice friends. It is to a glorious good-time with Him that God invites us. Old Jeremy Taylor put it strikingly: “He threatens terrible things to those who will not be happy.” God asks us to prefer the supreme joy of actually living with Him to all other pleasures—they lawful *per se*, as are all those which the men in the parable prefer to God's banquet—or be they unlawful. “In his presence is fulness of joy, and at his right hand pleasure forevermore.” It is simply mad folly then, for men to make light of His glorious invitation. What under Heaven can we hope to *gain* by choosing some silly toy or vain bauble when we can have God Himself?

2. The men in the parable who excuse themselves are making the common sad mistake of relegating their family privileges as children of God to the sorry status of “things to be tended to when there's nothing more important to do.” One of them is just married, another has got five new yoke oxen, another a new piece of ground. *verbum sapienti* here: beware of interpreting the condemnation of these men in a Marcian fashion. Make it clear that there is no intrinsic evil, from a “spiritual” point of view, in marriage, agriculture or business; each of the treasures which these men preferred above God Himself was itself a gift of God. Most of the things in which ordinary folk tend to become dangerously absorbed, to the exclusion of God Himself, are good—in their proper places. But any of them can destroy the soul if it crowds out God.

3. God evidently does send “special invitations” to some people. Some of us, so far as we can see, *do* have greater spiritual opportunities than some others. All the people in your congregation, for instance, are among those who have received His “special invitations.” But God does not hesitate to call in others, “the poor, and the maimed and the halt, and the blind,” that His House may be full. The point may well be illustrated

rated by the fact that at the present time the Christian Church in historic "Christendom" is evidently languishing—for those who have had the "special invitation" are "making light of it"—whereas in historic "heathendom" the younger Churches are thriving spiritually. Who knows but what, some day, Christian missionaries from China, Africa, Russia, etc., may be evangelizing heathen America?

One warning: the preacher may legitimately apply the point of the parable to the Christian's attendance at God's Banquet in the Holy Communion. But this should be done only incidentally, if at all. The Eucharist is a means to the end—union with God—which our Lord has in mind in this parable: it is not the end-in-itself.

St. Barnabas the Apostle

(June 11)

FOR THE EPISTLE

Acts 11:22-30.

Verse 24 provides a sermon on the missionary power of a holy life: Barnabas "was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord." The point is perfectly clear; these "much people" saw Barnabas' Lord. It's always that way. Christians are the only Bible the world reads. Christianity will always be a missionary movement, and every Christian a missionary by calling. If people are to be "added unto the Lord" through our efforts, it will have to be because we are fit and effective instruments of the grace which works through us upon them. Barnabas is an admirable example. Note the three things that St. Luke specifically records about him: goodness, spirituality, and faith. Expound these adequately and you have your sermon.

THE GOSPEL

St. John 15:12-16.

This passage was originally the "common" for the vigil of an Apostle, and so has no peculiar reference to Barnabas. If your sermon is to be a character study of Barnabas you will look elsewhere for your Biblical material. But having examined that you

will see how faithfully the character of Barnabas conforms to the ideal of an apostle as our Lord here sketches it.

Third After Trinity

THE EPISTLE

I St. Peter 5:5-11.

The Christian faith takes for granted the existence of a personal devil: a malignant spiritual being whose

Craft and power are great,
And armed with cruel hate:
On earth is not his equal.

It's no use to say that the belief is gloomy, medieval, superstitious, pre-scientific, or any other bad thing. Jesus certainly believed in the Devil. He came to destroy the works of the Devil. And—contrary to the generally received opinion—Science has *not* disproved the Devil. How could it? Any scientist who presumes to denounce the Christian demonology as a *scientist* is an impostor.

The section of this passage vs. 8-9 may be used as the basis of instruction on the nature and tactics of our Ghostly Foe and an exhortation to make use of the means



ST. TARCISIUS

Martyr of the Blessed Sacrament

God provides us to overcome him. The following points are in order, to be developed as the preacher sees fit:

1. Evil is not merely the absence of good. Evil is that which is opposed to God, and there is a rebel will behind all this opposition and a supernatural intelligence directing it. The possessor of this will and intelligence is the Devil.

2. Evil is essentially spiritual in its nature:—not material, as all gnostics ancient and modern do vainly contend; and the Prince of Evil is a spiritual being. The central Biblical, Jewish-Christian belief is that he is a fallen angel. Why not? Christ Himself testifies that He saw Satan fall as lightning from heaven (Luke 10:18).

3. Satan being a spiritual agent operates spiritually—that is, within the citadel of our inmost thoughts and motives. He gets within us and operates from within: and hence it is that the things which come out of us may be such as can defile us.

4. We cannot overcome him by our own moral and spiritual resources.

Did we in our own strength confide,
Our striving would be losing;
Were not the right Man on our side,
The Man of God's own choosing.



We must avail ourselves of the grace God will amply supply to win the battle. The preacher will stress here the supreme importance of self-conquest:

When the fight begins within himself
A man's worth something.

And most Americans certainly need urgent and compelling warning against Pelagianism. The cult of the "self-made man" is still strong among us, and we tend to think of the man who hesitates to trust in his own goodness as a rather sorry fellow.

5. It is generally agreed that this Epistle comes out of a *milieu* of intense persecution. The Christians then were being tempted from all sides to come to terms with the world and forget all this foolishness of Christ. That was the Devil's song then, and it was sweet and sensible. Is it any different today? In a way, it is harder for the modern Christian to hold his own against the Enemy's bland propaganda; for "the world" isn't (on the surface) nearly so wicked and obviously anti-God as it was then. To get this point clear and straight in your mind before working out your homiletical treatment of it you couldn't do better than to re-read C. S. Lewis' *The Screwtape Letters*. That masterpiece may be good entertainment, but it is far better moral theology—and demonology.

6. Note especially St. Peter's emphasis upon "casting all your care upon him [God]; for he careth for you." It's a queer fact about this battle we have to fight with Satan; our best way of winning it is by letting Someone Else fight it for us, by resignation to God. Somehow, if we put ourselves in God's hands instead of going out like David against Goliath to fight him ourselves we win: or, God wins for us. Here again: this "strategy" is not attractive to the American and Pelagian temper, so the prejudice against it must be pierced and broken down. Our resignation to God must be real, of course, and not just sentimental; and it must be *absolute*. Kierkegaard says somewhat that we must relate ourselves absolutely to the Absolute. Nowhere is this more imperative than in our struggle with Satan within our own souls.

A word about proportion and emphasis

the nature of evil and the reality of the devil need to be forthrightly declared and expounded. Yet the emphasis in this sermon, or in any other dealing with the subject, should be upon the nature and reality of God's grace rather than upon the power of Satan. Otherwise some people might get the impression that the struggle naught availed.

THE GOSPEL

Luke 15:1-10.

This is the Gospel of the Hound of Heaven, and the intended thrust of it is so clear and unmistakable, and so absolutely essential, that we need only to "steer the message home" from the pulpit. Above all, resist that impulse to "give the old story a new twist"! Here is the shepherd going out after the one silly sheep; here is the woman turning her house upside down to find that one elusive coin. God loves like that.

And we've heard people call this "the simple Gospel"! Maybe it is, for them; but it isn't for most of us. Simple to understand, yes; but simple to believe? Fr. Tyrrell had the right slant on that: "To believe that this terrible machine world is really from God, in God, and unto God, that through and in spite of its blind fatality all things work together for good—that is faith in long trousers; the other is faith in knickerbockers."

This Gospel is difficult to any Christian who thinks at all. The difficulty consists of reconciling the *seeming* "blind fatality" of this terrible machine world" with the alleged fact of God's indomitable love for every individual soul. I believe that the average congregation needs an apologetical rather than an "inspirational" sermon on the subject. If this approach is taken, two things need to be said: first, that there is abundant evidence of God's concern for the tiniest details of His creation as well as for His creation as a whole; why not, then, His concern for the *individual* as well as for the *species*? And secondly, the fact that God's shepherding love for the individual is not the purpose of making life easy and pleasant for the individual, but rather of reclaiming him for God's eternal service and



making him fit to fulfill the eternal purpose God has for him. Here of course is the Christian answer to the commonest objection to the doctrine of God's love, the objection implicit in such a statement as this: "If God cares for the individual as the Gospel says He does, why is my wife dying of cancer?" The only adequate reply is that the Captain of our salvation was made perfect through suffering. If God lets us suffer it is not because He doesn't love us but precisely because He *does* love us.

It is in the exposition of this Gospel that the preacher must drive home the fact that God loves us *with a purpose*: and the fulfillment of that purpose may cost us pain.

Another point, rather obvious: these two parables stress the seeking nature of God's love, as well as its boundless measure and bottomless depth. In presenting them we should emphasize the lovingness rather than the loveliness of God.

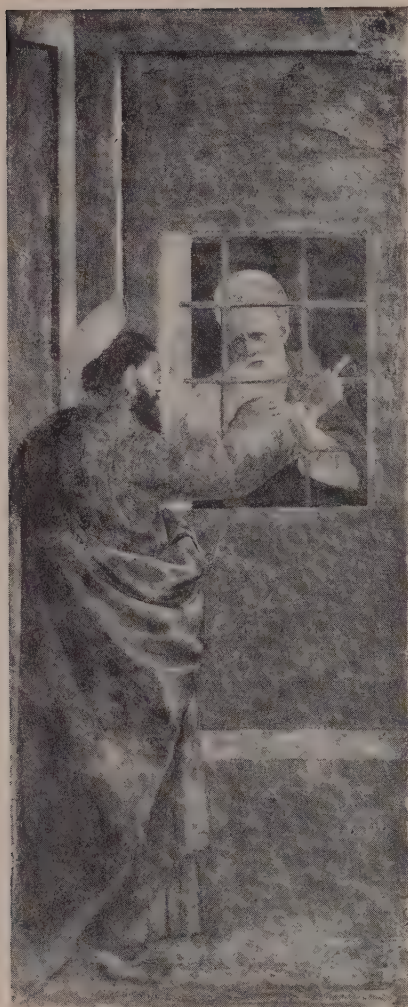
Feast of St. John Baptist

(June 24)

FOR THE EPISTLE

Isaiah 40:1-11.

At first glance Deutero-Isaiah and St. John Baptist look like very different sorts of "messengers" of the Lord. The prophet of the Babylonian captivity speaks compassion and peace in the Name of God, John speaks judgment and the wrath to come. Yet each is a true messenger proclaiming the message God has given him to declare. The people to whom Deutero-Isaiah spoke



ST. PETER AND ST. PAUL

had accomplished their penance; God was ready now to pardon and restore. Those to whom John came needed the message of judgment. They were morally unprepared for Messiah, and He was already at hand. You may recall in this connection St. Paul's word about "the goodness and the severity of God." They are both *facts*: God is good and God is severe. He is good because He is severe and He is severe because He is good. There are times when His "messengers" must proclaim His goodness with special emphasis, and other times when

God's authentic word to men must be that stern warning or even sentence of doom.

This I think is a sermon ever timely, and the Feast of St. John Baptist provides an unusually promising and helpful situation for it.

The true messenger of the Lord at any time and place is he who tells men what God wants them to hear. Substitute "saint" for "messenger" (for we are all "called to be saints") and the point remains the same.

THE HOLY GOSPEL

St. Luke 1:57-80.

The name of John, of which so much was made at the time of his birth, means "Yahweh is gracious." You may want to base your sermon on this etymology. The propriety of the name for the Forerunner of Christ lies in the fact that to announce the Coming of Christ into human life and history is to announce the dawn of grace. The sermon theme then is the grace of our Lord Jesus Christ as this is made available to men through the Incarnation. The *Benedictus* is a glowing expression and commentary on it.

An alternative is a sermon on the Church as the true Israel of God, as the Chosen People. Commentators on this passage who stress the "nationalism" of the Messianic ideas here expressed miss the point. John and Jesus Himself were true Israelites and they had no intention of setting in motion an "international" movement in any sense that term would imply today. The history of the Church properly begins with God's call to Abraham. To bring the matter vividly home, the preacher may tell the congregation: "We Christians are Israelites, and the non-Christians among whom we live are Gentiles. Our Jewish neighbors are outside the Covenant God made with their ancient ancestors because they have not received the true Messiah of Israel." This will have to be phrased in such a way I suppose that nobody can go off with the report that you are preaching anti-Semitism. But this is the apostles' doctrine, which we have received, and we must pass it on.

The Christian Church is the true Israel, the holy nation of God. We are the children of the Covenant. The point is not by an

means purely academic or theological or mystical." It has a tremendously vital bearing upon our behaviour as Christians in the world. The Church began to grow weak and ineffective in its witness at the moment when Christians began to lose their sense of being God's "peculiar people." A Christian is not an ordinary man with certain beliefs and practices added. He is a new creature who has been adopted by a special act of grace into a new family, a new commonwealth, a new nation (new for him, that is, at the time of his baptism). He has a different citizenship from that of his "Gentile" non-Christian neighbor. Chesterton's words about the differentness of salt from that which it seasons provide the key to the right practical working out of the idea in teaching and in life.

Saint Peter the Apostle

(June 29)

FOR THE EPISTLE

Acts 13:1-11.

One question that is sure to arise in the minds of many people when they read of a miracle such as Peter's deliverance from prison is this: why does God perform such miracles sometimes, and with some people, and not at other times with the same or other people? Why didn't He deliver Peter later on, in Rome, when he was taken and put to death? Or Stephen from his murderers? Why did He let Lazarus die? etc.

If we look at this particular instance in its context of events we can see why, and the lesson is an important one. God needed Peter's work on earth at this stage of things. He was the leader of the Apostles, and he was, for the time being, the Indispensable Man.

Two things here need saying:

The first is that the Apostolate was fundamental in the Church from the beginning, and God made that clear at the time by miraculously delivering the Prince of the Apostles from prison. Peter's hour was not yet come. It was upon this Rock that the Church was being built.

The second is that God will take care of us so long as He wants and needs us on this earth to do the work He has given us to

do. He does not bestow His miracles—either outright "miraculous" miracles like this one or the natural miracle of continuing life—upon people just because He takes a special fancy to the particular recipients. His miracles are always expressive of His purposes. If God needs us, and so long as He needs us, in the flesh, He will see that our lives are preserved to us and also full freedom to do our work. As with Peter, whose apostolate was only beginning, so with us. We can depend upon God to preserve us from death until we have finished our work. But at the same time we must be doing our work with all there is in us; for if we show ourselves utterly unprofitable servants God has the right to deal with us accordingly, both in this world and the next.



(Courtesy of the Metropolitan Museum of Art)

THE HOLY GOSPEL

St. Matthew 16:13-17.

Not an easy one! See your commentator. For myself, I follow the treatment of the passage found in Gore, Goudge and Guillaume's *A New Commentary on the Holy Scripture* (Macmillan, 1928). I quote here a few key statements from this commentary as guides to your analysis of the passage as a whole:

1. "Jesus is not only conscious that He is a problem to men, but assumes that He ought to be."

2. "Jesus must have meant, 'What do people understand by this enigmatic title (Son of Man) which they hear Me use of Myself?'"

3. "The Jewish parallels . . . make it clear that the rock, on which the Church is to rise, is Peter himself, and not our Lord . . . But they also make it clear that the rock is Peter as the man of faith."

4. "To ourselves the word 'build' suggests a new structure; but in the OT 'to build' is simply the opposite of 'to break down.' The work of the Lord will not be to found the Church, for it has been founded long ago, but to build it up or 'edify' it, to make it all that God wills it to be. But now we must consider Peter as the man of faith. It is generally supposed that to in-

terpret the rock as Peter himself, and interpret it as the truth of Christ's Messiahship . . . are two different interpretations. But that is not so; the two interpretations are one. Peter is Peter only by the faith which makes him what he is, and truth is only truth as incorporated in the mind and heart of the man who believes it; the man and the truth are one."

5. "The promise to St. Peter is a personal promise. Our Lord is not creating an office, which can be held either by Peter or by Alexander VI; the NT knows of no office in the Church higher than that of an Apostle. He is foretelling the place which Peter by his faith will occupy in the extension of the Church after Pentecost . . ."

6. "Peter is to become not just a doorman or keeper, but an administrator or steward of the Kingdom . . . 'To bind' and 'to loose' are technical Rabbinic terms for the power of the doctor of the law to 'pronounce forbidden' or 'pronounce permitted' some action about which a question has arisen, while the terms are also occasionally applied to disciplinary measures such as excommunication. The Jewish teachers held that these decisions were acknowledged in Heaven, not in the sense that earthly decisions affected the heavenly world, but in the sense that 'God,' or the 'heavenly court,' recognized and endorsed the decisions given below. So the meaning (of the binding-and-loosing power committed to Peter) is that Peter, as an administrator of the Kingdom of Heaven, will have a divinely recognized authority to teach and discipline the future community. The context shows clearly that the 'Kingdom of Heaven' and the 'Church' are here synonymous."

My advice would be to preach a careful expository sermon along the lines sketched out above. Almost every adult Christian knows something about the Papal Claim based on this text. If you reject the Papal interpretation of it yourself the only way to rebut the claim is that of a thorough exegetical explanation of it. I know of none better than that of Gore-Goudge-Guillaume which I have here summarized. Needless to say, it doesn't "explain everything," but that is neither possible nor necessary.



Some Principles of Meditation

BY S. C. HUGHSON, O.H.C.

WHETHER it be in the spiritual sphere, in our relation to God and to things heavenly, or in what we think of as the natural sphere, in relation to our fellow-men and to things temporal and earthly, reflection and meditation are necessary in order to give validity and worth to that which comes within the range of our knowledge. Without this reflection it will remain merely intellectual, academic, having no practical force or influence in life, leading to no result or effect either in action or in character.

A simple illustration will suffice. Suppose I should be cast into immediate peril of death, and someone who owed me nothing should, with instant generosity and self-forgetfulness, throw himself into the breach and rescue me at the imminent risk of his own life. I would have a clear intellectual knowledge and consciousness of the fact and circumstance. But suppose it aroused in me no sense of gratitude, no sense of obligation to give my service to my benefactor, as occasion might arise? Would I not be regarded as among the basest of men?

This illustration makes it clear that something more than the mere knowledge of a fact is necessary in order to give it spiritual and moral validity. We must meditate upon it, we must see it in its various relations and applications, we must secure some knowledge of its bearings upon life, and of what we are called upon to do about it. How often do we say in regard to some commonplace circumstance, "I have been thinking the matter over, and I feel that I must do thus and thus about it." This conclusion is the fruit of meditation. Such consideration of it shows the actual objective values involved in the situation, and points out that my knowledge of the fact or condition places upon me an obligation which I cannot rightly avoid. Without this meditation on the subject, the case would be as with Israel of old, of whom the prophet declared that God's heritage was desolated because,

while knowing the facts, "no man layeth it to heart" (Jer. xii.11).

This often proves to be far reaching in its devastating force. The ruin of many a Christian life has arisen not from unbelief, but from failure to give sober reflection to that which is believed. This means failure to harmonize our lives with our faith, and if this be not done our faith is vain, and our intellectual acceptance of the truth is for our condemnation rather than for our salvation.

Our meditation and reasonings should not have for their *ultimate* aim the better intellectual understanding of a truth. This would be study, which, valuable as it might be as study, would not be spiritual meditation. Meditation will rightly and properly result in a better understanding of the fact, but this is not the aim. The ultimate aim is to fire the soul with a love for God, and with a consequent longing and desire for His presence and service, and meditation is the instrumental cause of this. In short, the intention of meditation is to awaken in the soul a strong and ever-deepening personal devotion to God as our Father, our Saviour, and our Sanctifier.

One of the first accounts we have in the New Testament of meditation is that of the Blessed Mother of our Lord. When the Incarnation had been effected, and Incarnate God had been manifested in Bethlehem before the eyes of men with signs and wonders, St. Luke tells us that while others made known abroad the things that were told them concerning this Child, "Mary kept all these things and pondered them in her heart" (St. Luke ii. 19). Hers was no intellectual investigation, but a holding of these things before her mind, with a heart open and attentive to hearken to God's voice, that she might be instructed as were the hearts of God's faithful people when on Pentecost the Holy Spirit was sent upon the Church.

The intellectual investigation of truth is generally impossible save for the few whose



minds have been trained in such exercises, whereas any devout soul, instructed in the facts of the Christian revelation, can ponder the truths revealed by the Holy Spirit. It requires only a strong persistent act of the will to fix the attention upon the truth to be considered, to turn it over in one's mind, pondering it deeply, all the while the heart uplifted in prayer for light and guidance, and making many protestations of love, until kindled with the flame of holy desire, and imbued with loving devotion, the will is powerfully set upon God, and is resolutely determined to find the promised blessing and joy of His love and service.

We must now ask ourselves what is this devotion the arousing and stimulating of which is the chief aim of spiritual meditation. The word is common in our religious vocabulary, but I should like to ask those who read this page to produce a definition of it. There is scarcely any doubt that many of us, if not the majority, would find ourselves baffled, and the better part of those who would undertake to give a definition, would confuse it with the emotions and feelings. The etymology of the word gives us its meaning. It is derived from the Latin word *devotio*, which implies a state of being completely and irrevocably vowed to some purpose or to the service of some person. The *Century Dictionary* tells us that "devotion is the consecration of the entire mind to God and His worship, a devotedness unto God so as to act according to His will." The idea of consecration is always present in the word, and consecration is an act not of emotion but of will.

Devotion consists, therefore, not, as is supposed by many, in fervour of feeling. The whole substance of it lies in the promptness and steadfastness of the will to love God, and in that love, to render to Him our

obedience, our homage, and our faithful and persevering service. It may be devoid of any sense of fervour and emotion. This may accompany devotion, but it is no essential part of it.

This devotion is born of meditation. Thomas Aquinas, who was one of the great masters of the spiritual life, both in his own way of living and in his teaching, gives us the definition we have outlined above, and he shows also how meditation produces this result. He gives us two reasons, looking at the matter from two points of view, first that of God, and then that of man. He who follows a course of earnest spiritual meditation, however simple it may be, will be continually considering the character of God, His infinite goodness, His beauty, His mercy and loving-kindness to us poor sinners. This will show us that He only is to be worshipped and loved, and that He unceasingly bestows upon us His countless blessings. The contemplation of this will surely arouse in us, unless our hearts are wholly hardened, a profound gratitude and love, which will move us to devote ourselves body and soul, and with all joy and gladness, to the fulfilment of His service.

Secondly, the soul who thus meditates as he realizes the divine loving-kindness and mercy, cannot fail, through the light that is thrown upon his own life, to have his attention directed to his faults and deficiencies which have wounded and dishonoured Him to whom he should consecrate his entire service. As he sees who and what God is, he cannot but put in contrast God's infinitely generous love and the tragically inadequate response which he is making to the divine goodness daily in operation towards him. The realization of this contrast will shake the soul into a penitent devotion to God. And also, by knowledge of our own weaknesses and sin, presumption will be put away from us, and genuine humility be engendered—that lowly opinion of self which makes for loving and humble submission to God, and prepares us to receive and exercise His gift of holy love, and to attain to a true and ever-increasing devotion to Him.

The teaching of St. Thomas was not a new



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ing. It was based on St. Augustine who justifies that "meditation produces knowledge of God and of self; knowledge produces compunction! compunction devotion; and devotion makes prayer perfect. Devotion," he goes on to say, "is a devoutly filial and humble affection to God: humble, from a consciousness of our own weakness; lovingly filial from the consideration of the divine clemency."

Thus does devotion which is born of meditation, under the guidance of the Holy Ghost, carry with it all other virtues. To hope for spiritual advance without meditation is therefore to look for an effect without any antecedent cause, to expect an end without employing any adequate means, and to hope to arrive at the haven where we would be, without ever spreading our sails to the wind.

The Heart of the Matter

By JOHN S. BALDWIN, O.H.C.

"YOUR religion is so complicated: so many doctrines, so many rules and regulations, so many forms!

Why must you insist on all that? Why can't you be simple as Jesus was? To love God, to love each other—that was what Jesus taught. Why make it elaborate? Why drag in creeds, sacraments, organization, hierarchy, laws? Surely God's way is simpler. Surely if we will but be quiet, let our feverish hearts be calmed, remember Him who holds us in His hands so mightily, so safely, lay down our fears, accept His will moment by moment, rest in His love, surely we shall have attained. We shall have found Him. Isn't that how Jesus found Him? Jesus was the supreme Teacher who showed us how to relax and find God. He could do that even amid humiliation and suffering, and lo, they turned into joy. They will for us too, once we have learned. How simple!"

Yes, and tremendously attractive. It appeals to people of the most varied types, from Quakers to Jesuits, from Protestant Whittier to devotees of the Sacred Heart. For the Sacred Heart devotion is not, as you might hastily suppose, an exotic blend of sentimentality and third-rate art. It is a *symbol*! And what an eloquent symbol! We do not merely sing that "There is no place where earth's sorrows are more felt than up in heaven," and that "The Heart of the Eternal is most infinitely kind;" we actually *see* that Heart before our eyes, and find in it rest for the weary and an open refuge for the penitent. Some have gone further, it is true, and found a rest for the lazy, a refuge for injured martyrs, even a stage on which to play at consoling God. But that is but *corruptio optimi*. The Sacred Heart remains a most appealing symbol.

Where is the flaw? Not that there is not a truth in all this. There is a truth, not only in this, but in every brand of religion in the world. There is a truth in Buddhism, a truth in Mohammedanism, a truth in Christian Science, a truth—we are prepared to

think—in snake-handling. And we Christians ought to be trying to see the truth rather than trying to see the attendant errors. For if we see the truth they have already, may we not lead them on to see the truth they have missed?

There is the clue: not, Is this true as far as it goes? but, What about the complementary truths? For if we isolate and exaggerate one feature of a person we shall get a caricature. If we isolate and exaggerate one feature of Christianity we shall get a caricature of God. We shall get, in other words, an idol. Idolatry comes, not from carving wood or stone, but from making our own idea of God. For those who make their own God always make Him one-sided. Our safety lies in holding *all* the truths that have been revealed: in short, in being Catholic.

To be Catholic we must hold not only the sweet, comforting truths, but the stern ones too: that, for all God's fostering love, human nature was very far gone; that we need not just to be taught, but to be saved; that we are saved, not by our own relaxing and realizing, or by anything else we do, but by something God did—by His dying on the Cross; not by sweet peace in our hearts, but by bitter grief and loneliness in His. The Sacred Heart is not a mere symbol. It is a real heart that beat, and broke, and bled; it is by that breaking and bleeding that you and I were redeemed. And it is because He redeemed us, made atonement, offered reconciliation, that you and I can rest in the Father's love. The way of peace is open to us because He trod the way of pain.

This is the Catholic Faith, the Faith of the Gospels. The heart and center of the gospel story is the Passion. See what space they give to it! See how they linger over details! And this is true not only of the right Mark, with his emphasis on action, of Matthew and Luke who dwell on the Lord's teaching, and of the meditative, reflective John. In all four the Passion takes the spot. Why? because the teaching v

enough to redeem us: that was accomplished by the Cross.

Nor is this emphasis on the Cross confined to the gospels. All the New Testament writers make it central. "His own self", St. Peter says, "He bare our sins in His own body on the Tree . . . by whose stripes ye are healed." And "Christ also hath once offered for us . . . to bring us to God." So the *Hebrews* we read. "Christ was once offered to bear the sins of many;" and "We are sanctified through the offering of the body of Jesus Christ once for all."

St. Paul was temperamentally very different. He had visions in which He saw our Lord and heard Him speaking. Once, he tells us, he was "caught up" to the third heaven; and, once into paradise, where he heard unspeakable words." But his "gospel," his message for us, is "that Christ died for our sins . . . that He was buried, and that He rose again the third day"—not Paul's intuitions but God's deeds. It is by these deeds we stand or fall. "If Christ be raised, your faith is vain: ye are yet in your sins." "When we were enemies, we were reconciled to God by the death of His Son." This alone we need to "know."

Even the mystic John points us to a Word made flesh, whom we have looked upon and whose hands have handled; to the Lamb that taketh away the sins of the world; to the God that makes us clean. God's work is "finished" when Jesus died. The Spirit is breathed by Him who was crucified. That is what matters to John. No myths about him, however inspiring. He keeps his feet on the solid ground of fact. On the facts, on those events that actually, historically took place, rests the only union with God that is real. It rests on what *God*

And there it rests for us: as Catholics we look, not on our feelings, not on our spir-



WHAT GOD DID

itual states, but on the sacraments. Indeed, we bank on them just precisely because they do not depend on our feelings. In our feelings there is always room for self-deception. With sacraments we can be sure. We can be sure that we are children of God, not because of some inward experience, fraught with illusion, but because we were baptized. By Absolution we can know we are forgiven, whether or not we feel so. Even if we are bewildered and upset and have no sense of His presence, in Holy Communion we can be sure that Jesus has come to us. We can be sure because we have His objective, sacramental pledge, over and above our impressions. We must indeed prepare, but all the preparing in the world would not produce Communion. Communion is not our achievement but His unspeakable Gift. It is done by God.

The sacramental acts of God are often surrounded by symbols—candles, vestments, drama, poetry of hymns. But these are but the setting: at their centre is the jewel of fact. So, too, the Bible contains stories, from Adam and Eve to the Four Horsemen, that are manifestly symbolic. But these are but to interpret and throw into relief the True Story at its heart—the Story of what God actually did under Pontius Pilate. That is no allegory. That is no myth. That really took place. We were redeemed not in symbol but in fact. That is the heart of our religion.



Still Time For Action

BY ARCHER TORREY

MY article, *Time for Action*,¹ received not a little favorable comment. If anybody got into action, he hasn't told me about it. The only person who accepted my call to industrial and rural evangelism has been a Presbyterian minister. action. For a number of practical reasons our approach won't be quite as indicated in that early article. We shall have to learn.

This is by way of explaining that this present writer is no authority on evangelism. Judging by the failure of the Church to grow, no one is an authority on the subject. But we can all give the matter some serious thought based on our own observation.

To begin with, we must ask, "What is evangelism?" Telling the "good news," of course. But what good news? That, as my Presbyterian friend says, your wife may be sick, the kids hungry, you're out of a job, but you've got to get pneumonia and die before you can get any good out of your religion? That is the question many of our poverty-stricken rural people and industrial workers are asking as they face the terribly concrete and real threat of depression and unemployment. Has the Christian Faith anything to offer save stoicism?

The Gospel of the Bible is not the gospel of pie in the sky. It is the gospel of the Kingdom. We believe that God sent his Son to redeem the world and created the Church to that end. It seems to me that the task of the Church is to bring hope, to convince men that there can be a better world. Many today give lip service to this hope. The few that act upon it are considered "lunatic fringe."

Hope, alone, is not enough. Man must know how this better world is to come about and have faith in the particular method. There are those who have hope, but their faith is in something non-existent or in something that cannot succeed. Faith means faith in God, faith in the processes which He has established and which are discov-

ered by the honest examination of the world, whether as revealed by "science" by "history." But above all it means faith in those processes revealed in the Bible—the experience of the Church, the process of redemptive love.

As faith without works is dead, so the Church today pays loud homage to "Love" and exhibits very little. Belief in love does not redeem the world. Only love itself redeems. The Church must love the world even as Christ loved the world (and gave Himself for it). This means hating wickedness, injustice, wrong, avoidable suffering, fear, and hate. It means fighting these things with all the means at our disposal. And if we haven't the courage to fight them we do not love the world, we love only ourselves. If we do not love the world we do not have true faith and cannot have anything but a false hope. All too often what we love is not the world for which Christ died, but the world which killed Him, "this world." We have changed the name of "this world" and find it only amusing when one who has renounced it continues to love it. Today we call it "*the status quo*." Shall we renounce "*the status quo*, the flesh, and the devil

Against this background, what is the task of the evangelist? Today his task is more difficult than ever in history, because he works in an atmosphere of scepticism. No longer does he have the authority of the Church to awe his hearer, or even the authority of the Scriptures. He faces men who are disillusioned and will not believe unless they see and touch and feel. But, by the same token, once these same men are convinced nothing can make them un-knowledgeable of what they know. Those who are "converted" by their superstitious fears are easily converted.

The evangelist must tell people that there has good news, that the world can be redeemed, that the means of help ("grace" if you will) are at hand. But what has he to offer? Shall he overawe them

¹Holy Cross Magazine for July, 1946.

sonorous tones and big words? Shall we impress them with the authority of Church and College, with vestments and gowns? Shall we hypnotize them with sentimental music and the "esthetic" appeal? Or shall we get down to business and offer them proof out of their own experience? If he cannot offer them tangible evidence he has a message for an age which, without being aware of it, accepts the "sacramental principle" that God reveals Himself through material things, through our senses.

What, then, is the proof that anything we say is true? What is the proof that Jesus lives? What is the proof that the sacraments nourish our souls? What is the proof that the Church is the Body of Christ? What is the proof that there is such a thing as redeeming love? What is the proof that the world can be changed? What is the proof that man can live co-operatively.

In an age when talk of "co-operation" "service" is considered either idle dreaming or dangerous radicalism, is the Church willing to be dangerously radical, and can it prove that it is not idly dreaming?

There are two things the evangelist can do. He can say, "Here is my proof. Join the Christian fellowship, the family of God, and you will *see* that the love of God makes us all brothers, no matter what we were before we came into this communion. You will *see* us here co-operating, instead of competing. You will *see* us all pulling together. You will *see* despairing wrecks made into strong men, you will *see* vice-ridden derelicts loved back into health and usefulness. You will *see* the power of God enabling us to attack the evils in the world and steadily change it. You will *see* the Spirit of God, the Spirit of Love and of Truth, filling us with wisdom, with joy, with peace. You will *see* each of us stronger, better, healthier, more determined, more radiant, a blessing wherever we turn, because the grace of God is shed abroad in us. You can *see* that we are being saved and that God is saving the world." Or can he? . . .

That was how Athanasius approached it. Read his "Refutation of the Gentiles" in *The Incarnation of the Word of God*, and ask yourself if it sounds like a description of the Church.



EVANGELISM, OLD STYLE: ST. BONIFACE SAILS

If the evangelist is embarrassed to invite people to come to a Church whose chilly atmosphere and genteel snobbery belie its creeds and shout aloud, "Christ is not here nor is He wanted," even while a heart-broken priest says "This is my body" and knows that lost among the crowd of careless cynics there are faithful, loving souls, loving their Lord and loving their wayward brothers and sisters, and knows that it is a true communion—if the evangelist is ashamed to point to the Church and say, "Come, we have found the Christ!" he may yet go to the Nazareths, of which Nathanael once asked, "Can any good thing come out of Nazareth?" As the ancient lowly found themselves crowded out of the synagogues and the Temple by the well-to-do and the influential, they continued quietly to meet among themselves and to live as best they could in a brotherly way. And today we find among the oppressed millions the little Nazareths of faithful, honest people who know from their own experience that only when neighbors help one another can they stand in hard times (and for many of

them that is the only kind of times there are). They know, without being shown, what you mean when you speak of lack of co-operation. They know, without being told, that the world needs redemption and that only love can do it. But because they have been made unwelcome in the Church ("Well, to tell you the truth, preachers, there's some folks goes to that there church that thinks they're better than us and, to be plain with you, we don't care to associate with the likes of them") and because they have seen the Church lend respectability to men whom they consider scoundrels, they are bewildered and isolated. They feel sinners because they do not go to church, they feel unclean and not in God's presence (but Mammon's) when they do. As time goes by some may give up reading the Bible, finding it so flagrantly contradictory to all they see about the world among so-called "Christian" people. A few, after being kicked in the teeth by the Church, become atheists. (Of the hundreds or so atheists of my acquaintance all but one were converted to atheism by the Church, none by another atheist.)



We can go, then, to these lowly and show them, "Blessed are the lowly for they shall inherit the earth." We can tell them that their vision of a Kingdom of God in which love and justice reign is true. We can admit that there is apostasy in the Church. We can show them that the Church has always stood for these things, at least in theory. And we can plead with them to give us all our ignorances and negligences and come back and help us create in the Church that true communion of the saints which alone can create in the world the Kingdom of God. We must show them that the Church can help them in their struggles and we must acknowledge, equally, that they can help us. Only when we ourselves can learn to see Christ in "the least of these His brethren, can we hope for them to see Christ in us.

Evangelism, then, is simply showing the living Christ. But we must first have been with Him ourselves. Then, like Paul, we can say, "Come and see."

THE AMERICAN CHURCH UNION

PRIESTS' INSTITUTE

Kent School, Kent, Connecticut

June 21 - June 25, 1948

FATHER JOSEPH RETURNS! "Old Timers" at Kent will be happy to learn that the Reverend Father Joseph, Superior of the Order of St. Francis, will be Chairman of the Kent Conference this year.

The Priests' Institutes are arranged to provide a week of opportunity for spiritual and intellectual refreshment in fellowship with brother priests. The program of lectures is arranged to allow ample time for relaxation and recreation, in addition to the services, lectures and discussions. Clergy desiring to attend are advised to send registrations promptly. Last year many were unable to attend due to a capacity registration at an early date.

We are especially fortunate in the leadership for the study courses in 1948. Two courses will be given in the morning hours:

- I. CONTINUITY, DIVERSITY AND UNITY IN CHRISTIANITY, by the Reverend Dr. Ralph E. Coonrad, of St. John the Baptist Church, Philadelphia, and Chairman of the Joint Committee on Discipline of the A. C. U. and the Clerical Union. Father Coonrad describes his course as follows:

"I propose to examine in the lectures (1) the basis for Christian unity developing from the text in St. John—that all may be one. (2) The disagreements in theology and polity of the various Christian denominations, and the history of present schisms which began in the late medieval church. (3) The idea of the continuity of the Catholic Church, as we understand it, in polity, theology and law—in which the Anglican Communion is bound to certain concepts of the Church and the Ministry, and from which no province of the Anglican Communion can divert itself except to its own peril. (4) A principle of unity which is Catholic and not Pan-Protestant, not sectional and exclusive, which will in a positive way state the Anglican's position as a uniting force of Christendom."

- II. TRENDS IN RELIGIOUS EDUCATION, by the Reverend Clifford E. Barry Nobes, Director of the Department of Religious Education of the Diocese of Long Island. This course is arranged in response to requests by members of the 1947 Institute and will provide direction and discussion of a timely topic under the leadership of an expert in the field.

In the late afternoon of Tuesday, Wednesday and Thursday, there will be a series of lectures on THE PRIESTLY LIFE by the Reverend Charles E. B. Neate, Chaplain of St. George's English Church, Paris, France. Father Neate is the author of the book, *A Priest in the Making*, and is guest preacher this summer at the Cathedral of the Incarnation, Garden City, Long Island; the Cathedral of St. John the Divine, New York City; and the Church of the Ascension and St. Agnes, Washington D. C.

The Chaplain of the Kent Institute for 1948 will be the Rev. E. K. Banner, S.S.J.E., of the Cowley Fathers, Boston, Massachusetts. In addition to the supervision of services, he will give the Morning Meditations.

The usual informal evening discussion hours will be arranged as follows: MONDAY: "Introduction to the Institute" by Father Joseph, O.S.F. TUESDAY: "The Program and Aims of the A. C. U.", with special emphasis on plans for 1949 Prayer Book Observances. WEDNESDAY: "The Anglican Communion in Western Europe and Anglican-Orthodox, Anglican-Roman Catholic Relationships in Paris," by Father Neate. THURSDAY: "Retreats and the Retreat Movement" (tentative), by the Rev. W. Robert Hampshire, St. Thomas' Church, Farmingdale, Long Island, N. Y., Chairman of the Committee on Retreats of the A. C. U.

The Institute will open with dinner at 6:30 P. M. on Monday 21 June 1948, and will close with luncheon on Friday. Registration fee is \$1.00 (payable now). Tuition, room and board, \$14.00 (payable on arrival). Send in your registration early; Do NOT mail the registration to the Chairman personally, but to Kent Institute, 44 Que Street, N.W., Washington 1, D. C.

Holy Cross

Fr. Superior preached at St. John the Divine, Houston, Texas. He also spent most of the month at St. Andrew's School, making his annual visitation.

Bishop Campbell held several Confirmation services in the Diocese of New York. He was present for the services on the feast of Corpus Christi at St. George's Church, Utica.

Fr. Baldwin preached at the youth rally at Grace Church, Newark on Whitsunday.

Fr. Packard gave a missionary address at St. Ignatius' Church, New York City, preached at St. George's Church, Utica, and conducted a quiet day for associates of the Order at St. Clement's Church, New York City.

Fr. Adams went to serve for a month at St. Mary's Church, Denver.

Fr. Gunn gave a preordination retreat at Holy Cross, and also preached at Trinity Church, Portsmouth, Virginia.

St. Andrew's

On May 13th, Bishop Dandridge will visit the school—for Confirmation. We expect to present a class of ten boys at that time. This is about the usual number, but when they are confirmed we shall have an exceptionally large percentage of Church boys in the School. Out of 97 boarders, 77 will be communicants. Particularly worthy of note is that all the members of the Sixth Form will have been confirmed before they graduate.

One of the high points of the spring term was the Masque & Gavel production of *Strife*, by John Galsworthy. It was a most ambitious undertaking, calling for 30 speaking parts and a crowd. Amateurs rarely, if every, attempt it. But the boys rose to the occasion brilliantly and everyone who saw it was greatly impressed. The play is an analysis of the modern labor problem and a magnificent piece of literature. The boys who took parts played them with such obvious understanding of their implications that it was clear that they had learned much through the experience. The whole school profited from their opportunity to see this great play produced.

On May 7-9, we expect to have our alumni reunion since the war. From advance reports it looks as if there will be a goodly crowd. The program will open with a variety show by the Glee Club. There will be a baseball game Saturday afternoon followed by a tea, supper, movie and a smoker. The week-end will conclude with Sung Mass on Sunday.

The school year is drawing to a close. That means a busy time of exams, parties, etc. By the time this is published, commencement will be over. We expect to graduate eleven boys this year. Seven of them have entered in college for next fall.

Immediately after the close of school there will be a big Retreat for Priests here. The Retreat will end with a conference on the promotion of the spiritual life in the South. On June 3d the Sewanee Province of the Confraternity of the Blessed Sacrament is sponsoring a conference at St. Andrew's. Bishop Louttit will preach at Sung Mass and after lunch papers will be read by The Rev. George Fox of Chattanooga, Tennessee, and The Rev. C. Webb of Asheville, N. C.

The summer will be a busy and, alas, expensive time for the school. Repairs which have had to be postponed because of a shortage of materials during the war now all have to be made at once. The church and also the longest overdue, is a new roof on the Main Building, Kitchen, Dining Hall and all three dormitories. This alone will cost over \$7,000.00, not counting the repairs inside the buildings of plaster, ceilings and floors ruined by the water that leaked this winter. But it has to be done if we are to save our buildings, and we can only hope and pray that the generosity of our friends will help us meet the expense.

Contributors

Fr. Archer Torrey is rector of St. Andrew's Church, Darien, Georgia.

Fr. Carroll E. Simcox is chaplain of Francis House, Madison, Wisconsin.

Dr. Noel A. Gillespie, D.M., M.A. (Oxon.), is Associate Professor of Anaesthesia at the University of Wisconsin.

Mount Calvary

The work of preparing Mount Calvary monastery proceeds rapidly. The Father Superior has given the dedication of "Holy Cross" to the main chapel. This is now complete and everyone exclaims over its simplicity and loveliness. The sacristy has to serve double duty for the moment as the Lady Chapel as well as the repository for the vestments.

The Refectory is also completed.

It is furnished with two tables, a seat for the reader, stools in the Spanish tradition, and a very beautiful Spanish painting of the Madonna and Child, attended by two Saints, one of whom is obviously St. Andrew but the other figure baffles us. It is a monk in a black habit, with a book on which a child is standing, and in his other hand a palm. Can any one tell us who this Saint might be?

Steps are being taken towards the furnishing of the Library. The doors, windows, and walls have been given, but as yet no floor. What good is a library without a floor? We also need bookcases, large enough to shelve two thousand books. A monastery and retreat house needs a large supply of spiritual reading. We have no St. John of the Cross or St. Teresa. There are other important omissions in our Library. If any of our friends care to supply these needs, Father Tiedemann will be glad to let them know about packing.

As many know, Santa Barbara has not had enough water this winter. So we will not be able to do much of anything about the flower garden. But some one has given a large cross for the patio.

A very interesting tea was given by four friends of the Order who invited their friends to see the progress here. About sixty people came. Father Tiedemann gave a short address explaining the purpose of the monastery, and then asked everyone to come into the chapel to give thanks for God's great goodness. After that tea and coffee, sandwiches and cake were served.

At the beginning of April Father Tiedemann gave a retreat for thirteen men at Grace Cathedral, San Francisco. This re-

treat was sponsored by the Retreat Association of the Diocese of California.

Later in the month, Father Tiedemann attended the consecration of Bishop Bloy. Bishop Bloy's first confirmation was held at Trinity Church, Santa Barbara. The rector presented a large class and Father Tiedemann presented twelve boys from the Santa Barbara School for Boys where he has been acting as part time chaplain.

At the time of writing, the hills about us are very green and the wild flowers are blooming in profusion. Never was there such a lovely site for a monastery as at Mount Calvary. Please pray that the work of preparing this House will proceed apace. Our friends in the West are humbly reminded of all that the Mother House in the East has done, and are cordially invited to help us in finishing the work of establishing a retreat house in the West. Apart from this general notice, no special appeal for funds has been made. We believe that if God wishes this House to be finished, He himself will put it into the hearts of His people in the West to complete this work.

Intercessions

Please join us in praying for:

Fr. Superior at South Kent School for Prize Day, June 7. A conference on mission preaching for the clergy of the Diocese of Western Massachusetts, June 13-17.

Bishop Campbell's retreat for the associates of the Community of St. Mary, at Peekskill, June 15-19, and the long retreat for the Order of St. Helena, at Versailles, which begins June 21.

Brother Herbert and Fr. Gunn at the Valley Forge Conference, June 20-26.

Fr. Packard taking part in the Summer Conference of the Dioceses of Western New York and Rochester at Lima, New York, beginning June 27.

Fr. Adams in his supply work at St. Mary's Church, Denver.

Fr. Hawkins giving a retreat at Christ Church, Marlborough, New York, on June 12, and another at St. Clare's House, Upper Red Hook, New York, June 15-17.

An Ordo of Worship and Intercession, June-July 194

- 16 *Wednesday* G Mass of Trinity iii col 2) of the Saints 3) *ad lib*—For the Faithful Departed.
- 17 *Thursday* G Mass as on June 16—For St. Andrew's School
- 18 St Ephraem Syrus CD Double W gl cr—For all seminaries
- 19 *Of St Mary* Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Veneration)—For the Shrine of Our Lady of Clemency
- 20 4th Sunday after Trinity Semidouble G gl col 2) of the Saints 3) *ad lib* cr pref of Trinity—For the Servants of Christ the King
- 21 *Monday* G Mass of Trinity iv col 2) of the Saints 3) for the faithful departed 4) *ad lib*—For the Liberian Mission
- 22 St Alban Protomartyr of Britain Double R gl col 2) St Paulinus BC—For the Lambeth Conference
- 23 Vigil of St John Baptist V col 2) of St Mary 3) for the Church or Bishop—For the prophetic witness of the clergy
- 24 Nativity of St John Baptist Double I Cl W gl—For the Community of St John the Baptist
- 25 *Within the Octave* Semidouble W gl col 2) of St Mary 3) for the Church or Bishop—For social and economic justice
- 26 *Within the Octave* Semidouble W Mass as on June 25—For a Christian solution of racial problems
- 27 5th Sunday after Trinity Semidouble G gl col 2) St John cr pref of Trinity—For the peace of the world
- 28 St Irenaeus BM Double R Mass a) St Irenaeus gl col 2) St John 3) Vigil of SS Peter and Paul Vigil or b) of the Vigil V col 2) St Irenaeus 3) St John—For the sick and suffering
- 29 St Peter the Apostle Double I Cl R gl cr pref of Apostles—For the bishops of the Church
- 30 Commemoration of St Paul Gr Double W gl col 2) St. Peter 3) St. John cr pref of Apostles—For the conversion of sinners
- July 1 Precious Blood of Our Lord Gr Double R gl col 2) St John cr pref of Passiontide—For the Society of the Oblates of Mt Calvary
- 2 Visitation BVM Double II Cl W gl cr pref BVM—For the Confraternity of the Christian Life
- 3 *Of St Mary* Simple W Mass as on June 19—For the Confraternity of the Love of God
- 4 6th Sunday after Trinity Semidouble G Mass a) of Sunday gl col 2) of the Saints 3) Independence Day cr pref of Trinity or b) Solemn Votive of Independence Day W gl col 2) Sunday cr pref of Trinity—For our country
- 5 *Monday* G Mass of Trinity vi col 2) of the Saints 3) for the faithful departed 4) *ad lib*—For Mt Carmel Santa Barbara
- 6 *Tuesday* G Mass of Trinity vi col 2) of the Saints 3) *ad lib*—For the Priests Associate
- 7 SS Cyril and Methodius Apostles of the Slavs Double W gl—For the Orthodox Churches
- 8 *Thursday* G Mass as on July 6—For the work of The Holy Cross Press
- 9 *Friday* G Mass as on July 6—For the missions of the Church
- 10 *Of St Mary* Simple W Mass as on June 19—For Christian family life
- 11 7th Sunday after Trinity Semidouble G gl col 2) of the Saints 3) *ad lib* cr pref of Trinity—For the poor and unemployed
- 12 *Monday* G Mass of Trinity vii col 2) of the Saints 3) for the faithful departed 4) *ad lib*—For the growth of the religious life
- 13 *Tuesday* G Mass of Trinity vii col 2) of the Saints 3) *ad lib*—For the Companions of The Order of the Holy Cross
- 14 St Bonaventura BCD Double W gl cr—For the Seminarists Associate
- 15 *Thursday* G Mass as on July 13—For the growth of the contemplative life
- 16 *Friday* G Mass as on July 13—For the increased use of the Sacrament of Penance

NOTE:—On the days indicated in italics ordinary votive or requiem Masses may be said.

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We like to think of our Press customers, and subscribers to our Magazine, as members of the "Holy Cross Family", and judging from the many letters coming to our desk, this family feeling is growing. The pressure of business prevents our answering all such letters at length, but we appreciate these expressions of interest and good will, and we assure you that all requests for our prayers are fulfilled. From time to time we offer the Holy Sacrifice for your intentions.

Belatedly, and with apologies to our good friends the Cowley Fathers, we call you attention to one of their publications—SEVEN SPANISH MYSTICS by the Sister Felicia, O. S. A. This is a study of seven great leaders of Christian thought—St. John of the Cross, St. Theresa, St. Ignatius of Loyola, Blessed John of Avila, St. Peter of Alcantara, Luis de Leon and Luis of Granada. Order from: Secretary of Publications, SSJE., 980 Memorial Drive, Cambridge 38, Mass. The price is \$2.00.

We had hoped to bring out an edition of Fr. Hughson's little book of exercises of Affective Prayer, CORDA IN COELO, which has not been available in this country for many months, but we are informed that the S.P.C.K., London, is printing a new edition. We have ordered copies for sale through the Press but no date has been set for delivery. Probably several months.

Two recently published Tracts have been brought to our attention and we mention them here. EPISCOPALIANS—What Are They and Where Do They Come From? (5c; \$3. per hundred); and, FOR HIGH SCHOOL BOYS ONLY (10c; \$1. per dozen). They are by the Reverend William C. R. Sheridan, and should be ordered from St. Thomas' Church, Plymouth, Indiana.

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